

# BACK TO PRABHUPADA

The magazine of the real Hare Krishna movement

Issue 11, Spring 2006

"Defeating tyranny in the realm of thought"

[www.iskconirm.com](http://www.iskconirm.com)

## GBC Resolutions 2006 fiasco

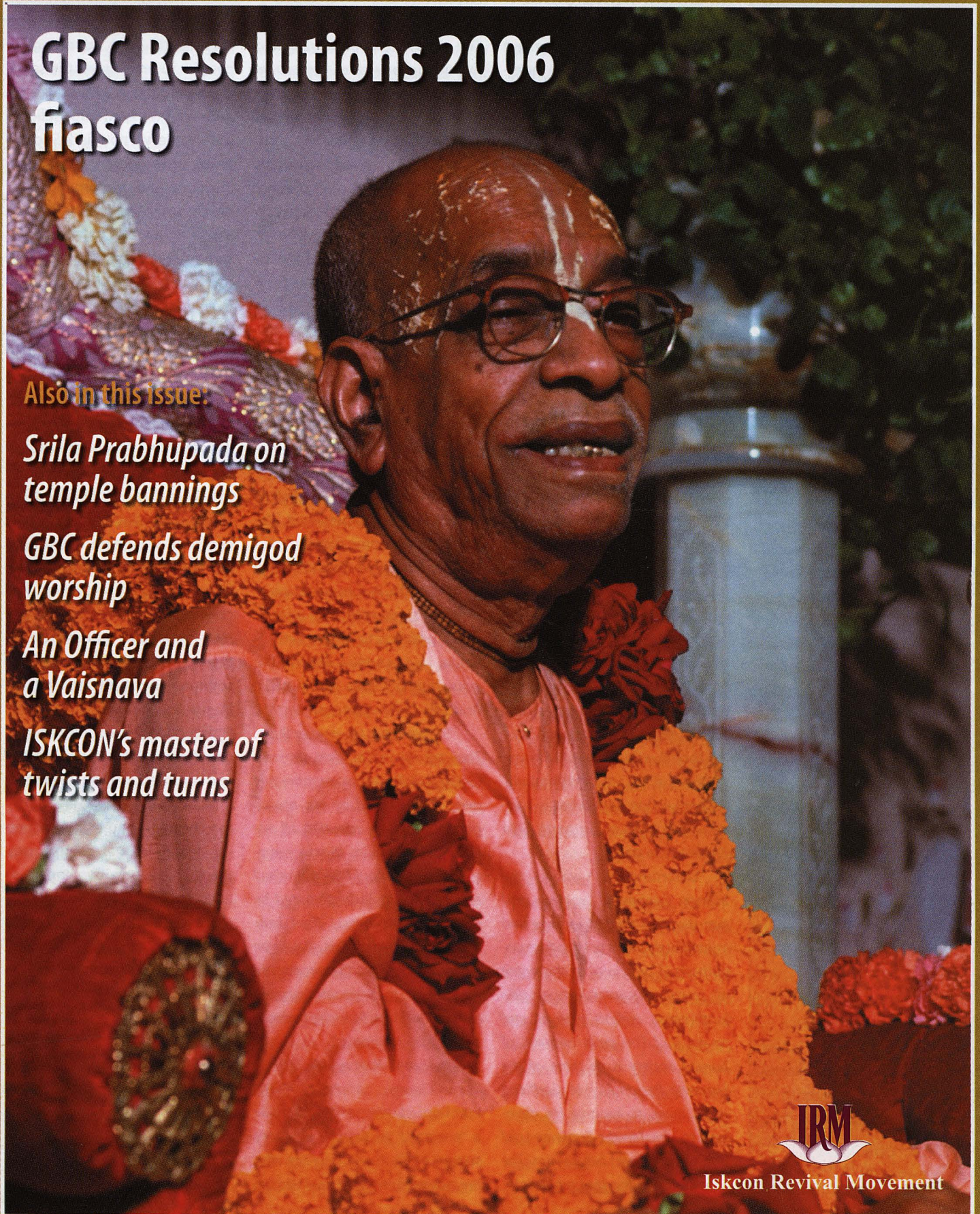
Also in this issue:

*Srila Prabhupada on  
temple bannings*

*GBC defends demigod  
worship*

*An Officer and  
a Vaisnava*

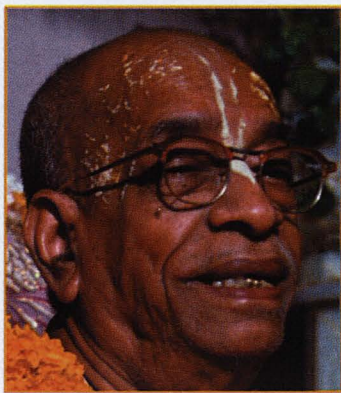
*ISKCON's master of  
twists and turns*



Iskcon Revival Movement



# Bringing relief to the disorder



## BACK TO PRABHUPADA

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Consciousness (ISKCON)

Changing address? Don't miss  
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Contents	Page
Letters to the editor	3
Readers' questions and challenges	5
ISKCON commercialisation update	6
GBC defends demigod worship	7
Coming to Prabhupada: An Officer and a Vaisnava	8
GBC Resolutions 2006 fiasco	10
ISKCON's master of twists and turns	12
Temple bannings: Srila Prabhupada speaks	14
What's the difference?	15
HH Bhakti Caru Swami agrees with IRM	16

Welcome to our 11th issue of *Back To Prabhupada* (BTP) magazine. In this issue you will find the addition of a new regular feature of "Readers' questions", where in addition to all the many letters we get from our readers, we also answer the common questions we are sometimes asked. We also analyse the resolutions of this year's annual GBC (ISKCON's Governing Body Commission) meetings. These resolutions continue to provide evidence of the direction in which today's ISKCON is headed, which is continued disobedience to the orders of Srila Prabhupada.

Many devotees understandably feel both a sense of hopelessness and sadness watching ISKCON's continued demise. They see that vested interests have taken control of ISKCON, and do not foresee that they will ever voluntarily relinquish control of ISKCON's assets. However, trying to wrest back control of buildings is *not* our primary aim (though it would of course be wonderful to return the temples and deities established personally by Srila Prabhupada, back to Srila Prabhupada). Most important is to prevent devotees continuing to get cheated and having their lives ruined in the name of "service" to Srila Prabhupada. In connection with what is happening in ISKCON currently, Srila Prabhupada states:

*"Unfortunately, when the acarya disappears, rogues and non-devotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called swamis, yogis, philanthropists, welfare workers and so on. [...] The main business of human society is to think of the Supreme Personality of Godhead at all times, to become His devotees, to worship the Supreme Lord and to bow down before Him. The acarya, the authorized representa-*

*tive of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered."*

(*Srimad-Bhagavatam* 4.28.48, purport)

We can see that his description of what happens following the disappearance of the *acarya* also fits what has happened within ISKCON. For we have seen that "so-called swamis" have introduced unauthorised principles within ISKCON, the chief one being the idea that Srila Prabhupada is "dead and gone", and that instead they should now be worshipped as his "good-as-God" successors. Fortunately, Srila Prabhupada also states what happens in such a situation:

*"The perfect disciples of the acarya try to relieve the situation by sincerely following the instructions of the spiritual master."*

(*Srimad-Bhagavatam* 4.28.48, purport)

So the disorder we see before us is expected and predicted. We should not become disheartened by this. Rather we should simply do what Srila Prabhupada advises when faced with such a situation – which is to relieve the situation by sincerely following the instructions of Srila Prabhupada. And Srila Prabhupada advises:

*"So we have to expose them. They are not leader; they are jackals. So jackals cannot anymore rule over. That should be our propaganda. Not only scientific, all political things, social things, everything. They should be all kicked out. They should be replaced by Krsna consciousness. Then people will be happy. This should be our program. Our, this propaganda means to make people happy. It is not a business, to make business and take some money."*

(Srila Prabhupada Morning Walk, 3/5/73)

Clearly, applying Srila Prabhupada's instruction to make a "program" to expose in *every* sphere of life those persons who are not genuine leaders, includes

the false gurus in ISKCON, and only by such a program can any "relief" be brought to the current state of disorder in ISKCON.

Hence the IRM's emphasis on preaching the truth about Srila Prabhupada, and educating all peoples to understand the same, is dictated by Srila Prabhupada's order that we must bring relief to the disorder we now find. Such relief cannot be given by continuing this disorder by performing "business as usual", as ISKCON is doing – running temples to keep the income stream coming in. Neither can such relief be given by ignoring this disorder, accepting Srila Prabhupada as the Guru for oneself, but neglecting those who continue to be cheated. In these situations one is not acting as a "perfect disciple trying to relieve the situation". Those who already accept that Srila Prabhupada is the *diksa* Guru of ISKCON often advise us to simply forget devotees who are being cheated by ISKCON, since they are supposedly "too far gone". However, they conveniently forget that had the IRM taken this attitude earlier, then they themselves would still continue to be cheated by the bogus gurus in the name of Srila Prabhupada. Having tasted freedom from ignorance, it is only fair and compassionate to spread that freedom to others who are still being cheated. And as the numerous letters we get demonstrate, there is a continuous stream of devotees who are constantly being helped in coming back to Prabhupada, and the mission of BTP is therefore bearing fruit.

Please feel free to write to me at the following address if you have any questions, criticisms or comments: [irm@iskconirm.com](mailto:irm@iskconirm.com). We welcome all correspondence.

Thank you and Hare Krishna.

Yours in the service of Srila Prabhupada,

**Krishnakant**





# Letters to the editor

“Please send TFO as soon as possible, also put BTPs from 9th issue onwards and put me on your mailing list. Introduced by Jagannath das. Excellent revelations. May Lord Krsna empower all you great devotees. Hare Krsna Prabhu!”

- Permatara Singh, Durban, South Africa

“Thought-provoking periodical. It creates keen interest in spiritual explorations. Lay-persons will be greatly benefitted. May lead to their active participation in such endeavours.”

- Professor Rajeev Gowdam, Indian Institute of Management, Bangalore, India

“Dear Friends, we just wanted to say how much we appreciate your wonderful literatures.”

- Lesley Bell, London, UK

“There will always be spiritual and philosophical archeologists, and thanks to people like you, Krishnakant, people have the blessing - for that is what it truly is - to view the original teachings and history of a modern saint, Srila Prabhupada. Eventually, all the fruit loops and deceivers will fade away in the dust of that illusionary thing called time - but - and we all know this now, for it is indisputable - Srila Prabhupada is here to stay - for as long as the Earth is here, and who knows how long that is? So, perhaps there is nothing to defend. Instead, standing spiritually resolute and sustained by God in a psychological wilderness surrounded by deceivers with their many interpretations, you hold up Clarification! Those who love the truth will always want clarification. Many of us are sick of interpretations, and sick from them. Let me say that because of you, I will apply a new spiritual scrutiny to all I hear or read from other sources regarding Srila Prabhupada. So for this invaluable boost to my awareness, I thank you. For those who feel depleted, disheartened, confused, and maybe lost too, BACK TO PRABHUPADA can be likened to a spiritual multi-

vitamin. Your magazine helps keep the faith. It also helps nurture a spiritual curiosity for the truth. What you offer is also healing for those wounded by deceit and know not where to turn. Your magazine offers them a new and clean sense of belonging that honours their beautiful desire to connect with God. Your magazine lets them know that Srila Prabhupada loves them, and that they matter, which is like a soothing balm to those at the edge of giving up hope and faith. The ripple-effect of your work is magnificent in its scope, and a blessing to millions. Your work adds its voice to Srila Prabhupada's, and therefore is a witness of him, and for him. I wonder who you imagine to be inspiring you to do so.”

- Garry Russell-Smith, Queensland, Australia

“All glories to Srila Prabhupada - well I'm no stranger to being asked to leave some temples - Florida, Mississippi, New Orleans - it's full of devotees with alternative paths from this Iskcon. I have BTP mags, write if you can. Your servant.”

- Dharma Vidya Das, Louisiana, USA

“Thanks, also, keep up the good work! Also, please tell me where I can associate with IRM devotees in London. Hari bol!”

- Dean Rowe, London, UK

“Hare Krsna, I am following Srila Prabhupada's instructions along with my duty and hope to become Krsna Conscious if my guru's blessings are there, and I do wish the same for you and your mission. Jai Prabhupada, Jai Sri Krsna. A servant of Prabhupada.”

- HR Baraskar, Nagpur, India

“Hare Krishna, Thank you for sending the 8th issue of “BACK TO PRABHUPADA”, my sincere gratitude to IRM for sending the copies regularly. All glories to all devotees. All glories to Srila Prabhupada. Thanking you.”

- Dharmendra, Bangalore, India

“Thanks to Kundali prabhu I got to know about ISKCON and I

appreciate the IRM, getting now sense of life, I would like to join its activities, but how? Thank you.”

- Claudia Pavlisakora, Komarno, Slovakia

“Thanks for 2 copies of BTP no 8. Very much appreciated. Tide has really turned now eh prabhuji? Magazine contents on (“Many Varieties of Deviation” pages) solved last doubts for me. BTP is just like BTG used to be in the ‘old days’. Can't wait for it to arrive. Perhaps KK and all BTP devotees will take up BTG some day. Then BTG will be again as Srila Prabhupada founded it? (little optimistic maybe?) I can only feel disgust when I read about Prabhupadanugas like Madhusudana etc getting beaten. Antardwip Das's “Blows ritviks get are given out of love for Srila Prabhupada” is pathetic. Srila Prabhupada ki jaya. BTP IRM ki jaya. Hare Krsna. P.S. Please accept small donation to BTP, best I can do right now.”

- Saci Suta Das, Dudley, UK

“There have been a few ISKCON temple ashrams I've lived in when a brahmacarini that were dedicated to following in Srila Prabhupada's footsteps, but it's frustrating how much diversion has occurred. Or how much the Indian Community takes over since they donate the \$\$\$. I would appreciate anything that keeps the focus on Prabhupada's ways/teachings - the true way to practice KC. Thank you! Hari bol!”

- Arka Devi Dasi, Georgia, USA

“All glories to Srila Prabhupada!”

- Sandra Flanders, West Virginia, USA

“As far as I am concerned, Srila Prabhupada is the only spiritual master, that even a drop of nectar from the life of Srila Prabhupada can save one from suffering. If somebody takes Prabhupada's position they are never forgiven by Lord Krsna, because Srila Prabhupada is very dear and very near to Krsna. All glories to Srila Prabhupada.”

- Hari Priya, Bangalore, India

“IRM is doing a right job by publishing BTP and giving us Srila Prabhupada's message and his desire to run ISKCON in the future. Please go ahead in this regard. We are supporting these activities all the way.”

- Rajasehkar Gandhad, Bangalore, India

“I like the IRM movement.”

- Tura Das, Pandharpur, India

“I am a life member and have been long associated with Temples at Vrindavan and New Delhi. Though the official ISKCON is still doing very good work, unfortunately it is getting more commercial day by day. Many in authority are more concerned in making money and enjoying, than actually spreading the message of Srila Prabhupada.”

- Vishva Ranjan, Dehra Dun, India

“This book is revealing the truth and I want this book read worldwide. I want real Prabhupada's movement to come back again.”

- Mohan Kumar, Bangalore, India

“I want to know about “The Final Order”. From the first time I received the first subscription of “Back To Prabhupada”, I have got enthusiasm to know more and more.”

- Rajiv Choudary, Jharkhand, India

“You are doing great service to Lord Krsna and Guru Srila Prabhupada, and also I will pray for Lord Krsna to make your efforts a great success and do it well.”

- Gururaju G, Bangalore, India

“Wishing IRM all the best.”

- Mohinroh S/O Satrugna, Seremban, Malaysia

“Pamho. I've received a set of BTPs recently from Jagannath Das. I thank you and the team for exposing the ISKCON bogus gurus. These imposter gurus have destroyed our hard work and the lives of our devotees. How can I help re-instate the ‘real Iskcon’, which Srila Prabhupada so painstakingly worked for? May Krsna bless you.”

- Dennis Pillay, Durban, South Africa



# Letters to the editor *(continued from page 3)*

"Hare Krsna movement under the guru parampara of Srila Prabhupada is the best amongst all the movements. I have gone through TFO and have accepted SP as my guru and call upon him when in need."

- Shamboling S Hallolli, Belgaum, India

"I am really interested in the IRM mission to re-establish HDG Srila Prabhupada to his former position, this is also my goal. This ties in with my mission. Maya has entered ISKCON. I am ready for action. Please send me lots of copies of TFO and informative magazine. An eagerly waiting servant."

- Sewan Naidoo, Tongaat, South Africa

"I consider Srila Prabhupada to be the greatest preacher of Krsna consciousness in our era. So my sincere pranama is due to such a great devotee like His Holiness Sri Sri Bhaktivedanta Swami Prabhupada. May he guide mundane and conditioned souls like me to the goloka dham. Jai Srila Prabhupada, Jai Jagannath."

- Sushant Kishor Mahakul, Orissa, India

"All should follow Srila Prabhupada as guru and unite to run Iskcon as healthy as Srila Prabhupada ran it at that time. So that it will satisfy him and people will get the right place where they can get right knowledge of K.C."

- Arabinda Lenka, Bangalore, India

"IRM is essential. Simply because no such gurus were ever authorised."

- PR Lakshmi, Bangalore, India

"I was shocked at what was happening behind the closed doors of the Iskcon. I was about to take initiation but now I will be careful. I have shared the magazine with other devotees too. I appreciate what you are doing."

- Vijay Khandagale, Mumbai, India

"This is an excellent service that you are doing. Hope the world will very soon see Srila Prabhupada's real ISKCON, full of glory. Let us all help the IRM in whatever way we can. Jai Srila Prabhupada!"

- BJ Kiran Kumar, Bangalore, India

"Thank you. Hare Krsna!"

- Ed Greening, Ohio, USA

"I have been following Iskcon for the past 25 years and I have read Srila Prabhupada's books and do devotional service at my house on a regular basis. Recently I have borrowed TFO from Nityananda Prabhu and I am shocked to hear about what is taking place in Iskcon."

- Ganesh Datt Thomas, Demerera, Guyana

"Already am a subscriber. Keep on keeping on and God bless!"

- Roger Leonard, Illinois, USA

"Hare Krsna, very interesting, very sad. Please bring justice. Please send me all other copies of BTP. Thank you."

- Dr BB Vallabh, Port Elizabeth, South Africa

"Dear Krishnakant, I received BTP issue 8 and as usual it is another great achievement for Srila Prabhupada. I love your idea to release a "special edition" with a culmination of all BTPs so far, before the ninth edition. We are really very fortunate to have a devotee on this earth like yourself. If I had never found the IRM and devotees like yourself, Yaduraja, and Sudama, then for me the truth would be lost. I have always loved Srila Prabhupada from the very start, they tried to take Him away, but you have given Him back. Thank you very much prabhu."

- Ken, Melbourne, Australia

"As far ISKCON is concerned there is only one founder guru, His Divine Grace Srila Prabhupada. Hare Krsna only truth."

- Surendra Menon, Thane, India

"Please help us to follow the voice of Srila Prabhupada. I am really in a confused condition because of current situation. Prabhupada ki jai. Hare Krsna."

- Ravi D., Bangalore, India

"Thank you for this magazine. I am concerned about bogus gurus as my ISKCON friend joined them. Yours upset"

- Tina Fortey, Essex, UK

"Would like to know more!"

- D. Burnage, Bedfordshire, UK

"Keep it real!"

- Vijay Chauhan, Watford, UK

"Keep it up. Awaken more sleeping souls within the movement. It's not an easy task, only dedicated devotees will be able to do the task taken up by you."

- Jagat Jivan Das, Bangalore, ISKCON

"You devotees are rendering a very, very excellent service to our spiritual master HDG Srila Prabhupada, by showing the whole world who exactly the guru is, and you are showing the various falldowns of bogus gurus. Srila Prabhupada will be very pleased by your work."

- Laksminatha, Bangalore, India

"Hari Bol, Thank you very much prabhus for the 7th and the 8th issue of the BTP. Believe me, now there is no doubt in me regarding who is supposed to be the Guru in ISKCON and come what may I will follow IRM, even though I am staying in the bogus guru group and they sadly, what can I say, will be left behind to be born again. I do see so many dedicated devotees who if they could read The Final Order or any other publication of IRM will be enlightened, but the thing is they just do not want to read it; instead they ask me to take initiation. Thank you once again, and eagerly waiting for the next edition of BTP."

- Anil Kumar Ramdas, Bangalore, India

"Please keep up the good work of exposing corrupt leaders. We need to expose them on every front as we can. Wishing You All Well."

- Gadadhar Das, Texas, USA

"Finally some fresh air!"

- Bob and Cindy Evans, Tennessee, USA

"Excellent material. If possible, please send more. Srila Prabhupada ki jai. Hare Krsna."

- Annapurna, West Bengal, India

"It is good for your great services to Lord Krsna that we come to know the truth and also be aware

of the gurus of Iskcon, who are living for gratification of senses."

- H. Pradeep, Bangalore, ISKCON

"Fantastic work. All glories to Srila Prabhupada. Haribol."

- Anjani, West Bengal, India

"No sannyasi or Vaisnav be dragged into any unfounded gossips; but the truth of any matter should be divulged without any exaggeration."

- RP Rastogi, London, UK

"I am a great admirer of Srila Prabhupada. He is an inspiring writer and an uplifting spiritual master. The more I read Prabhupada's books, the more happier I am for being a Krsna devotee (4 years now)."

- Mataji Bima, Hampshire, UK

"Hare Krsna, may I please receive a copy of The Final Order? I've been reading Back to Prabhupada for months now, and I think I need to have the whole story. Thank you so much, and I praise you for the work you are doing. I'm sure our Supreme Lord and our guru are smiling upon you. Your Servant"

- Mike Conway, Colorado, USA

"All glories to your seva, thank you so much....first of all I'd love to receive a copy of BTP, it would inspire me to hopefully to start chanting again regularly AND feel safe under the protection of Srila Prabhupada. I had the most horrible experience of my life with a so called guru and hadn't been inspired to chant much since. I'd love to hook up with Genuine Vaisnavas anywhere, they are priceless. And I'd also love to help in anyway, share my experiences, and especially in the journalism department if needed. I'm a former military photojournalist and have 4 years experience at the best school for journalism in the Dept. of Defense."

- Brandon Bocanegra, Nashville, USA

"For the good of Srila Prabhupada and Krsna, go ahead. God Bless!"

- R. Goswamy Moodley, Kwazulu, S. Africa



# Readers' questions and challenges

"Dear Prabhus, how without angry rhetoric can the devotees co-operate? Also, what positive results do you recognize from ISKCON?"

- Daruka Das, New York, USA

**Editor replies:** Devotees can co-operate very nicely simply by unifying around one leader – namely His Divine Grace Srila Prabhupada. How is it possible to co-operate when the leader of ISKCON has been kicked out of his own movement and replaced with 80 or so competing guru cults?

BTP's style is not one of "angry rhetoric" as you put it, but simply confronting cheating, illusion and lies with the plain truth. Of course, we appreciate that this may not be to everyone's liking, but then neither were Srila Prabhupada's constant attacks against "mayavadis", "bogus gurus", "rascal scientists", "karmis", "demoniac leaders", "envious Godbrothers", "foolish atheists" etc. etc.

**"If a man is a thief and if people are warned that he is a thief, that is truth. Although sometimes the truth is unpalatable, one should not refrain from speaking it."**

(Bhagavad-gita As It Is, 10:4-5, purport)

We recognize the great results achieved by ISKCON under Srila Prabhupada when he was physically present; but we question how anything positive can result from kicking Srila Prabhupada out and usurping his position:

**"As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down".**

(Srimad-Bhagavatam, 5.12.14, purport)

Once Srila Prabhupada is restored to his rightful position as the sole initiating Guru in ISKCON, then automatically mutual co-operation and enormously positive results will once again be manifest.

"While your arguments are well taken, it appears you want to restrict the position of guru to one and only one personality with whom you feel safe. By having Srila Prabhupada as jagat guru you are presenting a very comforting proposition, though it neglects to recognize the "bonafide" gurus who are in our midst right now..."

- Gour Govinda Das, Dallas, Texas, USA

**Editor replies:** Please note, **we** are not restricting the position of ISKCON Guru to Srila Prabhupada **himself** who has monopolized this position, and therefore we should follow his desire unconditionally:

**"I am the Spiritual Master of this institution, and all the members of the Society, they're supposed to be my disciples. They follow the rules and regulations which I ask them to follow, and they are initiated by me spiritually."**

(Srila Prabhupada Radio Interview March 12th 1968, San Francisco)

Note here Srila Prabhupada clearly claims all members of the institution as his disciples - not only those who are connected with his physical presence. Thus Srila Prabhupada's position as Guru is linked to the existence of the ISKCON institution, and not the existence of Srila Prabhupada's physical body.

Anyone who claims to be "bona fide" would first need to state this truth, that Srila Prabhupada declared himself the sole *diksa* Guru for ISKCON, a fact further confirmed by the *ritvik* declaration of July 9th, 1977, directing all future members of ISKCON to become Srila Prabhupada's initiated disciples via *ritvik* representatives.

Srila Prabhupada never ordered that he be succeeded by any other *diksa* guru, "bona fide" or otherwise.

"What is the gain? What positive preaching do you do? What problems do you solve? Why do you dig up this old dirt, and only focus on the bad things which have happened?"

- Astasiddhi Devi Dasi, Almviks Gard, Sweden

**Editor replies:** There can be nothing more positive than delivering someone to Krishna. This however can only be done by first delivering them to Srila Prabhupada, since our philosophy is that one cannot approach Krishna directly. Hence we are doing the most positive work, by allowing people to come to Srila Prabhupada, rather than get cheated by unauthorised impostors, such as Harikesa et. al, which has been the "positive preaching" done by the movement after 1977.

Astasiddhi continues:

*"In my heart, there is no enthusiasm and positive spirit evolved when I see different parties fighting against each other, like religious wars, both sides claiming to be 'real', and anybody preaching with selfless motives and love for guru and Krsna too. Those who are preaching with other motives will be 'sorted out' by destiny - as history always has shown."*

**Editor replies:** Yes, history is sorting them out as they fall away and deviate like pins. Of course, the GBC side initiated the fighting by expelling and beating any devotee who claimed Srila Prabhupada was his Guru. Funny how authoritarian regimes object to war and call for "peace" and suddenly become disturbed by fighting only when those whom they are beating into submission simply dare to stand up and defend themselves. Up until that point there is deathly silence.

"Although I'm not against the *ritvik* story since it in general makes common sense, BUT nobody KNOWS the whole plan of the Lord so a benefit of a doubt is there, that it is more to it than just *ritvik* possibilities. Srila Prabhupada didn't forbid or stopped His followers to become truly pure devotees [...] So to claim we (the *ritviks*) have the ONLY truth becomes a possibility like another one-legged blind-folded fanaticism."

- Sven-Ove Persson, Sweden

**Editor replies:** There is no question of any doubt about the plan of the Lord for ISKCON, since it is the same plan as that of the Lord's representative, Srila Prabhupada, the Founder-Acharya of ISKCON. And that plan was made very clear in Srila Prabhupada's final, signed institutional directive of July 9th 1977, i.e. the institutionalisation of the *ritvik* system of initiations in ISKCON. We have never claimed that Srila Prabhupada forbade or stopped his followers from becoming pure devotees. On the contrary, we wholeheartedly agree that Srila Prabhupada wanted all his followers to become pure devotees. And the first step towards becoming a pure devotee is to actually **follow** the instructions given by the spiritual master. This ISKCON has not done, having abandoned the July 9th directive without any authorization from Srila Prabhupada, immediately on his physical departure. Thus those people who want to **reject** the spiritual master's order can be considered as "one-legged blind-folded fanatics"; not those who want to **follow** his order.

Thank you to our readers for submitting your questions and letters. We welcome all correspondence:

[irm@iskconirm.com](mailto:irm@iskconirm.com)



# ISKCON commercialisation update

In the last issue we highlighted various commercial practices within ISKCON that are contributing to its ever-widening deviation from Srila Prabhupada's instructions. We stated: "Watch this space for further deviations occurring in the name of 'innovative preaching', and keeping the 'money coming in.'" Here follows an update.

## Bad Karma

The February 2005 issue of ISKCON UK's Bhaktivedanta Manor Newsletter began with a quotation from Srila Prabhupada which stated:

**"Therefore one should not practice religion with the aim of improving one's economic welfare..."**  
(Mukunda-Mala-Stotra, Text 5)

Right underneath this quotation and a photo of Srila Prabhupada, we find the following news item:

## Good Karma for Karma Cars

On January 22nd, ITV's "London Tonight" featured devotees blessing the new Watford car company "Karma Cars". The programme included footage of devotees scattering Ganges water and rice as well as blowing a conch to bring auspiciousness. Srutidharma das of Bhaktivedanta Manor was interviewed as was the Sales Manager of Karma Cars (wearing a garland and decorated with tilak on the forehead). During the news bulletin a local Catholic lady proclaimed that she "loved the Hare Krishnas" and thought the ceremony was a great idea, adding that everyone should have their businesses and houses blessed. That weekend Karma Cars declared a 60% increase in car sales!"

(Bhaktivedanta Manor Newsletter, February 2005)

Highlighting the Vice-President of Bhaktivedanta Manor

"blessing a new car company" whose sales rose by 60% over a weekend is not exactly congruous with Srila Prabhupada's statement that "one should not practice religion with the aim of improving one's economic welfare". In any case, it seems the "economic blessing" did not work, for just 2 months later, Karma Cars was forced to close:

**Results for the six months ended 30 June 2005 [...]** Significant loss for the period, principally due to trading losses and closure of Karma Cars

## Chairman's Statement

With the closure of the motor retailing venture Karma Cars behind us (it only remains for us to dispose of the leasehold premises in Watford), the rebuilding of the Group is now well underway [...]. The net loss of £2,036,000 (2004: loss £482,000) is principally due to the trading losses and subsequent closure costs of Karma Cars.

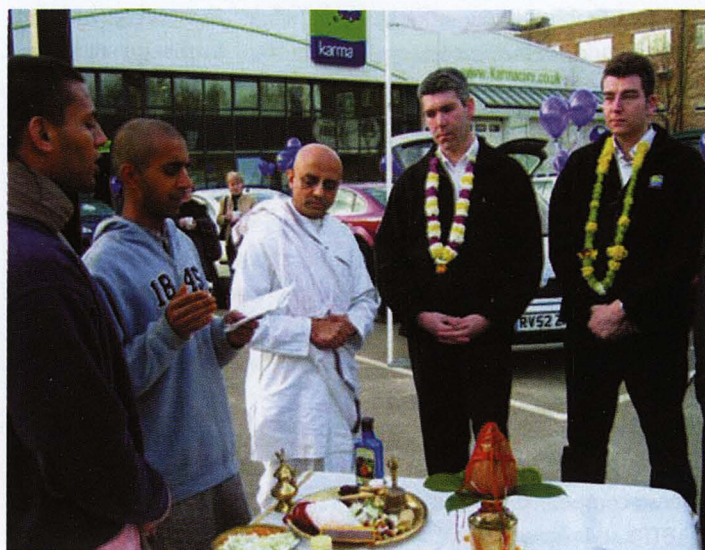
(Private & Commercial Finance Group Plc)

We would humbly suggest that the Manor's management sincerely practise what Srila Prabhupada preaches, and not ban those who wish to do so themselves.

## Sannyasis and business

Last issue we also reported on the ISKCON-inspired initiative in the UK called the "I-Foundation", whose Advisory board includes several ISKCON sannyasis, including GBC-elected gurus HH Bhakti Caru Swami, HH Radhanath Swami and HH Sivarama Swami. According to the Foundation, its objectives include:

**"flagship initiatives, grounded in Vedic philosophy and culture, in areas such as education, retail, media, performing arts and professional services"**



**Bhaktivedanta Manor's Newsletter featured Vice-President Srutidharma Das (in white) praying for the economic welfare of an automobile retailer**

**and "a venture capital investment subsidiary for promoting on-mission and for-profit initiatives".**

Are these "for-profit" business activities like "venture capital investment", the activities Srila Prabhupada had in mind when he gave his disciples *sannyasa* (renounced monastic order) with a view to them increasing their preaching of pure Krishna consciousness? Indeed, Bhakti Caru Swami justifies his involvement as a *sannyasi* in business by saying:

*"Referring to making arrangements for economic development, Guru Maharaja said, 'Why do I do it? Because YOU are not doing it. Since nobody is doing it, then I'll do it. And is it important? Yes it is important. And that is the meaning of Sankirtana, 'do whatever is required.'" (BCS Istagosthi, 22/4/2006)*

Srila Prabhupada however states:

**"Business must be done by the *grhasthas*, not by the *sannyasis* or *brahmacaris*."** (Srila Prabhupada Letter, January 22nd, 1976)

**"The *brahmacaris* and *sannyasis* must stick to the temple activities."** (SP Letter, 4/9/75)

## Bingo for hire

One of our readers from New York City has also informed us that the ISKCON temple in Brooklyn hires out rooms in the temple building for Bingo (which is a gambling activity), for thousands of dollars a month. In this connection, Srila Prabhupada states:

**"Bingo. Yes. So this is *maya*. And our declaration of war with *maya* - no intoxication, no meat-eating, no bingo."**

(Srila Prabhupada Conversation, 6th April, 1975)

## IT Park and Flight School

Media coverage of the opening of a new ISKCON temple in Ujjain, India by GBC-elected guru HH Bhakti Caru Swami has reported that the 50 million rupee project plans to include a:

**"cowshed, Vedic library, bio-farming and ayurvedic college, Varahmihira IT Park and flying training academy."**

If this media report is correct, then we can identify two of these activities that definitely do not fall within Srila Prabhupada's plans for a Hare Krishna temple project: an IT park and a flying training academy.



# GBC defends demigod worship

In the last issue, we reported on the new temple being constructed in San Diego by ISKCON GBC member Badrinarayan Das designed to appeal primarily to the wealthy Hindu community, and highlighted the fact that the temple will include shrines for the demigods Lord Siva and Lord Ganesha. Such demigod worship by ISKCON devotees is not at all sanctioned by Srila Prabhupada:

*"You know that we have refused even the Hindu people to hold demigod worship in our temple [...] As a matter of fact, we should not allow anyone to hold any function in our temple, otherwise than Vaisnava principle"*

(Srila Prabhupada Letter, 10th October 1968)

*"Other demigods, like Brahma, Siva, Surya, Ganesa and many similar deities, are worshiped by men in the mode of passion, urged on by the desire for material enjoyment. But those who are actually situated in the mode of goodness (sattva-guna) of material nature worship only visnu-tattvas [...] It is for this reason only that candidates for liberation deliberately reject the worship of the demigods, although they have no disrespect for any one of them."*

(Srimad-Bhagavatam, 1.2.26, purport)

*"So I think that the Murti which you have got is not Visnu Murti, but it appears to be a Murti of Lord Siva. Anyway, this Murti is not worshipable by us. In our temple we shall always worship Radha Krishna Murti or Lord Jagannatha."*

(Srila Prabhupada Letter, 15th January 1969)

Yet we find that the budget for establishing the shrines to Lord Siva and Lord Ganesha in the "Temple Plaza" is **\$469,000** – almost half-a-million dollars!

In justifying this move towards demigod worship, Badrinayan has offered the following reasons:

1) *"Did you know that Srila Bhaktisiddhanta Saraswati Thakur*

*established a Siva linga in a small temple at the Yog Pith, the birth-place of Lord Chaitanya? Lord Siva is there as protector of the dham / temple site. Rupa Goswami and Sanatan Goswami had murtis of Ganesh carved over each entrance to their temples (Govindaji and Madan-Mohan)."*

(Badrinarayan Das, 10th March 2006).

2) *"The temple is meant to be teaching experience. One of the biggest misconceptions in the minds of many (both westerners and Indians) is that the Vedas teach that there are many gods, not one singular God."*

(Badrinarayan Das, 10th March 2006).

3) *"Both by the layout of the temple and by the brochures we will give to guests, they will understand that the devas and Lord Siva are servants / devotees of the one Supreme Lord. The shrines for Ganesha and Lord Siva are on a lower level than the main temple." [...] The layout and experience it invokes will serve as powerful preaching if I don't say so myself, all presented in a very palatable yet solid way."*

(Badrinarayan Das, 10th March 2006).

Looking at his "justifications", we invite our readers to consider the following points:

1) Whatever previous acaryas like Srila Bhaktisiddhanta Saraswati Thakur, Rupa Goswami and Sanatan Goswami may or may not have done, our precedent is to follow the instructions of our current acarya, Srila Prabhupada. As a GBC member, Badrinayan should be aware of this, since it is his GBC body that has stated this as a fundamental principle:

*"...we must see the previous acaryas through Prabhupada. We cannot jump over Prabhupada and then look back at him through the eyes of previous acaryas."*

(Our Original Position, GBC Press, p. 163)

And Srila Prabhupada's instructions in respect of demigod worship are very clear, as we have

shown above.

Further, to establish deities of Lord Siva and Ganesha to protect a temple is completely different from giving them their own temples established for the sole purpose of worshipping them.

2) Badrinayan also states that one of the biggest misconceptions is that the Vedas teach there are many gods and not one singular God. And to dispel this idea he establishes many temples for many gods in one complex!

3) Thirdly, according to Badrinayan everyone is supposed to work out that Krishna is the Supreme Personality of Godhead because of the layout and positioning of the temples. If it was so simple, one wonders why Srila Prabhupada established over 100 temples dedicated to Krishna alone and not a single one dedicated to a demigod.

Finally, Badrinayan asserts that his new temple "is an ISKCON temple". So according to him, an ISKCON temple is one:

a) which is not registered in the name of ISKCON;

b) none of whose trustees seem to be regular ISKCON devotees apart from Badrinayan himself;

c) and which contains temples of the demigods Lord Siva and Lord Ganesha.

Yet if you establish a temple in the name of ISKCON, with NO demigod worship, where only Srila Prabhupada is the Guru, and which is run only by disciples of Srila Prabhupada, then it is NOT an ISKCON temple. Rather such an IRM temple would actually be considered heretical and offensive. Go figure!

As stated, in the Srimad-Bhagavatam: *"Therefore, by the influence of the age of Kali, everywhere, politically, socially or religiously, everything is topsy-turvy, and therefore for the sane man it is all regrettable."* (Srimad-Bhagavatam,



**Srila Prabhupada never established demigod worship**

1:16:22 purport, emphasis added)

And here we have yet another example of just how this "topsy-turvy" nature has infected ISKCON.

Indeed, Badrinayan is not averse to punishing with Inquisition-like fervour anyone who even THINKS that Srila Prabhupada set up a ritvik system whereby he would be the only Guru worshipped in ISKCON, as the following letter reveals:

*"Your claims of Srila Prabhupada inaugurating such a system are one of the mainstays of the ritvik theory... To this date, you have not recanted your heretical views. Rather, when the topic comes up, you remain adamant in your conviction of its authenticity... Whether you agree or not, it is the view of ISKCON that you are in a diseased spiritual state."*

(Letter from Badrinayan Das, June 15th 2001).

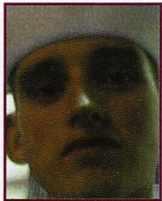


**The world according to Badrinayan:**

Exclusive worship of Srila Prabhupada as ISKCON's Guru is "heretical" and "spiritually diseased"; while demigod worship is "powerful preaching".



# An Officer and a Vaisnava: Serving Prabhupada in



By  
Austen  
Green

UNITED  
STATES  
NAVY

**M**y inquisitiveness into the nature of existence began at a young age. Though I did not have a religious upbringing at all, my father would engage me in many conversations regarding God and religion, for he was an avowed agnostic, and I stuck to this position in the early part of my life. It seemed reasonable at the time, but as I grew I began questioning the implications of atheism and agnosticism.

In my eighteenth year I came to the realization that some absolute conception must logically exist. This was a subtle but significant turning point in the way I viewed the world. It was also early in this year of my life that I decided to join the U.S. Navy. For, being philosophically minded surely doesn't pay the bills, nor gets one into college. Unsure of the future, I took shelter of what the Navy had to offer. Boot camp, rate training - it is all a blur to me now. What sticks out in my mind is a man I met while going through electronic communications school back in early 2001.

He spoke of things I had never heard. He spoke of God and he

presented himself in a way that, to me, seemed at peace. I interpreted him to be somewhat authoritative and so I inquired about these things he spoke. Various books were recommended to me, from Buddhism and Taoism to Egyptian philosophies and African tribal religion. My journey into the truth began.

Over the next couple years I indulged my mind in religions and philosophies of all sorts. I loved the debate, just as I had loved it back when I was arguing against God's existence. Then while debating some dry philosophy on one of my usual internet forums, a fellow web surfer who assumed the screen-name "Vyasadeva" came on and began speaking of Krishna. Immediately, and I mean immediately, I sent this person a private message asking him about this Krishna philosophy. "This is it! This is what I didn't even realize I was looking for" I thought. This individual offered to send me a *Bhagavad-gita* to which I anxiously accepted.

Months before my 2003 West Pacific Naval deployment I contemplated the Vaisnava lifestyle. Then at the beginning of that deployment I gave up meat-eating. I figured that if I could refrain from meat for six months of being stuck on a ship, with no other options for food, I could do it in any circumstance. It was extremely difficult as I often found myself eating peanut butter and jelly sandwiches or, even worse, junk food from our candy machine. In any case, it wasn't *prasadam* (vegetarian food sanctified by being offered to Krishna), but it was the best of a bad bargain. Beside issues with food, an even larger altercation emerged from my change in lifestyle - other's responses. I soon met with much enmity and ridicule. I openly admitted the ideals of this Vaisnava religion to anyone who asked. You see, there are

certain stereotypes about sailors. You have probably heard them and, generally speaking, they are true. When a fellow shipmate would ask me about sex according to Vaisnava religion and I responded that it is meant only for begetting and raising God-conscious children, the most absurd laughter would break out. I very quickly realized that decency and sincerity in admitting what is logically sound is often overshadowed by people's propensity for sense enjoyment. There are so many negative things to say about this deployment, but really it was all worth it because it was during this time that I had the opportunity to read Srila Prabhupada's original *Bhagavad-gita* three times over. I think in any other situation I wouldn't have read it so many times. Due to my being stuck on a small ship, reading the *Gita* was all there was.

In the daily *Gurvastakam* prayers it is said that by the mercy of Krishna one gets the Guru, and by the mercy of the Guru one obtains Krishna. And Krishna had sent me Srila Prabhupada through his teachings and books. Words cannot express my gratitude for Srila Prabhupada's mercy. If it weren't for him, I would be absolutely nowhere. I realize this more and more each day.

Though I was aware that there was some sort of guru "deviation" going on in ISKCON right from the beginning, it was not entirely clear exactly how it happened, or what exactly the deviation was - only that there was a deviation. I accepted this at the time and decided to focus more on reading Srila Prabhupada's books. Later, when I began going to the local ISKCON temple, I thought I would look deeper into these issues. The last thing I wanted to do was to jump to any conclusions. Between talking with devotees at the temple and browsing numerous websites,

there was enough "back- and-forth" debate to really discourage a person. For a while I had been worried about how these issues might look to someone who knows nothing of Krishna consciousness. Nonetheless I was determined to get to the bottom of all this. In the beginning, my understanding of the whole issue was that Srila Prabhupada never authorised anyone to become *diksa* guru but that it was possible for another guru to emerge. I frequently had conversations with the man who introduced me to Krishna and I recall one occasion when I asked him about how one might recognize this newly emerged guru. The answer I was given was along the lines of this new guru being "self-effulgent". In other words, that we will somehow just "know" he is guru. This didn't really answer my question.

I mean, so many devotees at the temple think their gurus are "self-effulgent". That really isn't an argument to debunk the evidence that Srila Prabhupada left himself in place as *diksa* Guru for the duration of ISKCON. But at the time of hearing this reasoning I really didn't know all the facts. And since I was open and accepting to the idea of another guru emerging, I had to accept the possibility that even some of the current GBC voted-in or self-made gurus might possibly embody this "emergence". In essence, although my understanding was that Srila Prabhupada never authorised anyone to be guru, due to the idea that a new guru could somehow "emerge", I was considering something completely self-contradictory. Either Srila Prabhupada authorises some individual(s) as *diksa* guru, or he doesn't.

So as you can see, I was jumping from one foot to the next with what I later came to know was the "soft-ritvik" theory - that although Srila Prabhupada author-

**"Krishna had sent me Srila Prabhupada through his teachings and books. Words cannot express my gratitude for Srila Prabhupada's mercy. If it weren't for him, I would be absolutely nowhere. I realize this more and more each day."**



# the U.S. Navy



Austen's ship: USS John Paul Jones

ised no one, another "qualified" guru would emerge in the future. Once again, being discouraged, I decided to focus more on Srila Prabhupada's books. I was reading, and in this way I was taking shelter of Srila Prabhupada, but I didn't quite realise the implications of my own actions. Although I never really left Prabhupada, in a sense I did by the way I was failing to realise that Srila Prabhupada was the one who I was to always come back to after the frustration of my endeavours. I hope that makes sense. This is really the nature of spiritual realisation in general. We aren't actually gaining anything that we didn't already have by constitution. We are simply realising our true nature. It wasn't until I stumbled upon a website calling itself the ISKCON Revival Movement (IRM) that my questions were answered. Srila Prabhupada is the Guru! He always was and he always will be. And most importantly, he is MY Guru. I need not wait for some

"other" guru to come. This became clearly realised after reading through *The Final Order*, and then the various debates on the IRM website homepage made the facts even more obvious. It took the IRM's definitive position of undeniable logic on the basis of Srila Prabhupada's own words to reveal to me what I should have known, and what without knowing it I had found myself following anyway.

Since this epiphany, my life has changed greatly. Whereas I used to be very timid about discussing these issues (what to speak of preaching), now with my newly found conviction in Srila Prabhupada, I find myself very eager to preach. Until recently, most of my preaching was over the internet, which of course is a great facility for reaching millions of people, but is easier when you already have the context set up for spiritual discussions. Now I find myself engaging complete strangers in conversations, every-

where and anywhere. Everything can be connected to Krishna! I am realising that more and more each day. When I begin speaking with someone, my goal is to turn the otherwise mundane into a spiritual topic. In this degraded age, religion has got such a bad rap. In the name of religion there has been so much unnecessary violence. Corrupt rulers have used religion to gain support for their materially motivated, political movements. It often takes great tact to gently influence people into considering anything concerning God. Many times when this word "God" is uttered, people become very opposed. Since I have rediscovered Srila Prabhupada as he is, speaking about Krishna with strangers is the easiest thing in the world. Everything has changed now I have fully accepted Srila Prabhupada as my eternal spiritual master, the current link in the *parampara* (disciplic succession of God-realised gurus), through whom we must approach Krishna.

To my great surprise I have found that even my Navy colleagues are now interested in learning about Krishna. Even some of the people who used to ridicule me are sitting down to ask me questions. And I have been able to distribute a number of *Bhagavad-gitas* on the ship to my Naval colleagues as well. I am also suddenly finding chanting 16 rounds a day becoming easy, even though before being on a ship, and sometimes on duty for 24 hours, it was understandably very difficult. I am confident that having succeeded in such trying circumstances, I can with Srila Prabhupada's continued mercy, survive in any situation! All these changes in my spiritual life – the ease of preaching, chanting and the success of preaching amongst my Naval colleagues – is for me practical evidence of the reciprocation that I am having with Srila Prabhupada. Having accepted him as the current link spiritu-

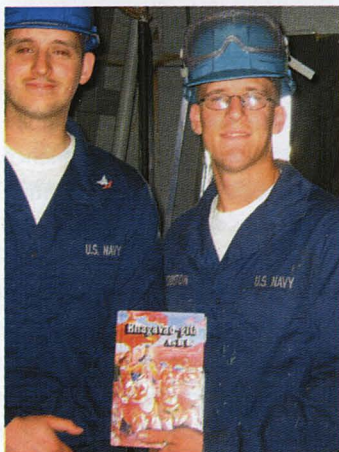
al master to whom I must be connected, he is giving me his mercy to make progress spiritually. Before when the situation regarding Srila Prabhupada's position was not so clear, there was a struggle, but now Srila Prabhupada is helping make the path clearer.

With only a few months remaining of my Naval enlistment, I haven't much more time to spread this knowledge to others on my ship. But I can guarantee that in these last few months I will take every opportunity to do so, for I do truly believe that no matter what situation we may find ourselves, we can use every situation in Krishna's service. I have donated a *Gita* to the ship's library so that someone someday will pick it up and it will change their life too. Also depending on where my ship is docked at any particular time, I make it a point to visit the nearest ISKCON temple and distribute the *Special Summary Issue* of BTP magazine to people I speak with at the temple. Hence I usually distribute at least one copy a week to someone somewhere.

Though I have already reached the rank of a non-commissioned officer, and therefore at the age of 24 a secure future awaits me in the Navy, I have come to the conclusion that I want to give my whole life to Krishna, and hopefully work with the IRM in a more full-time capacity. But I do appreciate how Krishna has used the Navy as a stepping stone toward my understanding of Him.

My preaching is really just beginning, I am just glad that every morning I can wake up from my slumber and come back to Prabhupada all over again. This sense of daily renewal is good for a poor soul like myself. I hope that everyone can learn to relish coming back to Prabhupada with sweeter and sweeter realisations.

**Readers are cordially invited to follow Austen's example by sending us your story of just how you came 'Back to Prabhupada'.**



Preaching *Bhagavad-gita* below deck



Petty Officer Green



# GBC Resolutions 2006 fiasco

Every year our supposedly very wise and learned GBC (Governing Body Commissioners) gather at Mayapur in India to pass resolutions which are meant to guide ISKCON towards greater fidelity to the teachings of Srila Prabhupada. And every year they pass resolutions which are a mix of tragedy, comedy and outright deviation, and this year was no exception. The following are some of this year's highlights (please note we have also included unpublished resolutions which would not be available to the regular rank and file devotees – sent to us courtesy of a sympathetic GBC member).

## 1. "We don't have enough gurus"

Though the number of ISKCON gurus has steadily been increasing over the years, so that at the current rate of expansion we will soon have over 100, the GBC still feel this is nowhere near enough:

### 401. Srila Prabhupada's Disciples Encouraged to take up Spiritual Master Role

[Action Order]

[...] Whereas the already small number of ISKCON spiritual masters are steadily decreasing each year due to disease and unforeseen accidents [...] Whereas within ten years time we could conceivably lose up to half of our remaining Srila Prabhupada disciples who are actively preaching, [...] It is resolved that the GBC wishes to encourage all of Srila Prabhupada's initiated disciples in good standing to seriously consider taking up the role of spiritual master. Each GBC member should look for and identify disciples of Srila Prabhupada in good standing and urge them to take up the role of spiritual master, even if only in their local areas.

A disciple of Srila Prabhupada in good standing who is willing to become a spiritual master shall go through the standard authorization procedure, and all local ten-person committees should be aware the GBC has already encouraged him to embrace this service.

a) Here the GBC states that the number of gurus is decreasing due to "disease and unforeseen accidents." Yet the largest cause of the decrease has not been "disease" or "accidents", but downright deviation, with gurus escaping (on their broomsticks or otherwise), with young females and ISKCON money.

b) The GBC states that within 10 years we could lose half of the current gurus, due presumably to the effects of old age. But how would adding to their number with devotees of the same age group help this? Most of Srila Prabhupada's disciples now are approaching their 60s.

c) Considering that this belated call to push all their Godbrothers to be guru has come almost 30 years after the fact, and especially when many of these persons are themselves getting ready to leave their bodies soon, this move can only be seen as a cynical attempt to try and "buy off" devotees before they join the growing band of support for the IRM.

## 2. Convicted paedophile safe compared to a *ritvik*

### 407. Child Abuse Cases Mandatory Restrictions after going through the Criminal System

[Law]

Therefore it is resolved that:

1. Devotees who have been convicted, or found guilty, in legitimate criminal or civil court proceedings, or who have been

determined by a government agency to have perpetrated sexual or physical child abuse, will be restricted in their relationship with ISKCON temples and projects in the following manner:

a. They may not reside in temples or stay overnight.

b. They may not assume a position of leadership, or publicly represent ISKCON in any way.

c. They may not give class or lead kirtan in any ISKCON-sponsored activity or event.

d. They may not engage in service involving children.

e. They may not be present at a temple if their victims are also present.

2. In certain cases where the individual has been pronounced guilty of severe criminal child abuse (such as defined in the "zero tolerance" section of the CPO Policies and Procedures), the offender may be restricted entirely from participating in ISKCON projects or visiting ISKCON temples. Invoking this restriction would require the normal full CPO adjudication process and would be a decision of the CPO judges assigned to the case. In any case, consistent with current policy, any temple may impose further restrictions on an individual. A temple is free to totally restrict an abuser from the temple if they so choose.

3. If there are extenuating circumstances that would warrant the relaxation of the restrictions in #1 above, that case would need to be appealed by the individual devotee or a local temple to the ISKCON Central Office of Child Protection (ICOC), and the decision would be made by the CPO Appeals Review Board.

a) Here we see that those who are convicted paedophiles are still allowed to VISIT ISKCON temples. They only have to abide by certain restrictions

WHILST visiting. Even then such restrictions can be waived if there are "extenuating circumstances".

b) Only in certain cases where the child abuse is "severe", the offender MAY be restricted from visiting ISKCON temples. And even then it requires the "full CPO (Child Protection Office) adjudication process".

c) Yet as we have documented in previous issues of BTP, anyone merely suspected of simply believing that Srila Prabhupada continues to be the *diksa* Guru for ISKCON (the IRM position) is ruthlessly driven out and banned from even setting foot inside the grounds of an ISKCON temple.

Thus the GBC have now put on record what they really think of paedophilia and their determination to stamp out child abuse. Those who commit abominable acts of child abuse are considered safer than those who simply THINK that Srila Prabhupada, the founder and Guru of ISKCON, on whom everything in ISKCON rests, is the Guru of ISKCON. Thus far from advocating "zero tolerance" towards child abuse, the GBC have instead decided "zero tolerance" should only be practised in respect of devotees who have thoughts in their head about the glory and supremacy of Srila Prabhupada.

The whole world is coming to know and will be made aware of such shocking hypocrisy and double standards. Whilst ISKCON are happy to wrap themselves with the flag of "Hindu human rights" whenever they experience any trouble with the authorities, we will ensure that these authorities will be made fully aware of ISKCON's own practise of human rights:

**PAEDOPHILES – WELCOME**

**SRILA PRABHUPADA  
IS GURU BELIEVERS – NO ENTRY**



### 3. Guru not absolute for disciple

#### 422. Bhaktivedanta Institute Dispute

[Statement]

It is resolved that in the matter of the dispute within the Bhaktivedanta Institute between Bhaktisvarupa Damodara Maharaja and Rasaraja Prabhu, the GBC Body accepts the determinations of the arbitration panel that met during the Annual General Meeting, 2006. The findings of the panel will be published in a letter from the GBC Executive Committee.

#### 503. Bhaktivedanta Institute Dispute (\*unpublished\*)

[Statement]

The letter issued by the Executive Committee will contain the following points:

1. The Arbitration Panel has found that Rasaraja Prabhu is not philosophically deviating from Srila Prabhupada's instructions concerning the BI.

2. The proposed amendment to the MoA for the BI in Bombay is consonant with the purposes of the BI and advantageous to the BI.

3. Therefore the GBC gives its ecclesiastical instruction to Bhakti Svarupa Damodara Maharaja to facilitate a change to the MoA.

4. The Executive Committee will take responsibility for enforcing this decision as it sees fit.

This refers to a dispute between an ISKCON guru and his disciple – HH Bhakti Svarupa Damodara is the person from whom Rasaraja was initiated. Yet we see that a *diksa* guru is not even able to direct his disciple as to what is correct in regards to how to preach. Rather the GBC must mediate between the guru and disciple and correct the guru

on behalf of the disciple! This of course raises the obvious question of what sort of guru-disciple relationships and therefore gurus are supposed to be present in ISKCON. Though the GBC insists that Srila Prabhupada wanted "regular" gurus just like himself, we see in practise the gurus which exist are very irregular:

a) The disciple's engagement is controlled by the Temple President of the temple in which he stays and not his guru (see previous GBC resolutions).

b) The disciple can complain to the GBC if the disciple does not agree with his guru. And the said guru can further be corrected on behalf of the disciple and still be regarded as being in "good standing" to go ahead and continue initiating countless others (as above)!

c) The guru of course can be suspended, kicked out and re-instated as a guru by the GBC (see previous GBC resolutions).

d) And with "grand-disciples" now on the GBC, we now have the unique situation that a disciple could in theory vote on how to censure his own guru!

And yet we are told by the same GBC that has instituted this strange "guru" system that having the Founder-Acarya of ISKCON, Srila Prabhupada – on whose teachings the whole movement runs, to whom we all offer worship to every morning, whose books we read, whose discipline of chanting 16 rounds we follow – as our Guru, is actually irregular!

### 4. "We still need to figure out guru issue"

#### 502. Committee Researching the Need for Reinitiation (\*unpublished\*)

[Appointment]

Whereas the present ISKCON Law book 7.2.6 does not specify whether reinitiation is required if

one's guru has fallen.

Whereas many believe this vital question has not been definitively answered and is the cause of speculation.

Whereas the perceived lack of a definitive answer in this case may be interfering with the carrying on of the disciplic succession.

Be it resolved that: the GBC appoint a committee to research the existing GBC papers and other evidence to come to a conclusion, in line with guru, sadhu and sastra, concerning the necessity of a disciple of a fallen guru accepting reinitiation.

This committee will consist of the SAC, plus Jayapataka Maharaja, Bhakti Caru Swami, Dina Sarana Dasi, Bhakta Rupa Das, Laxmimoni Dasi, Krsnadas Kaviraj Das, Prasanta Dasi.

This is yet another committee which has been set up to "research" the truth about the guru system to be used in ISKCON. If the GBC still needs to research things, then pray what is it they have been following for the last 30 years? Was it correct? If yes, why are they researching now? If not, then surely the honest thing to do would be to stop whatever they are doing, and FIRST figure out everything correctly – what is the position of the guru, what happens if he falls down and why is reinitiation valid etc. – and THEN institute the system they have determined is correct via their research. This is plain common sense and has no connection with whether you agree with the GBC or not. The GBC themselves are saying they do not know, that they are unsure, so surely they should be 100% sure of what they are doing before moving forward? As Bhakti Caru Swami, a GBC-elected guru himself said:

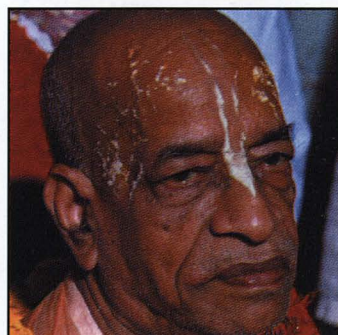
"After Harikesa fell down in 1998, in 1999 I proposed that it's obvious that we are going in the wrong direction. Now, when you go wrong, when you know you're going in the wrong direction, what do you do? You stop to find the right way. So for the time-being, let's stop giving initiation and find out what is actually the problem and what is the solution to this problem, whether we can find a solution and until then, let us stop."

(HH Bhakti Caru Swami, 20/7/03, Toronto)

So the GBC effectively admit in the above resolution that until now they have had no idea what one should do if one's guru has fallen. Which begs the question as to how then would they know if the original initiation itself was bona fide? Which begs the question as to how then would they know if any of the initiations are actually bona fide? In sum, by the GBC's own admission they don't yet know what they are doing. And we couldn't agree more.

### Conclusion

It is the GBC who are supposed to be leading ISKCON. Their resolutions are the sum total of their collected deliberations and wisdom. And as any neutral person can see, to paraphrase Shakespeare, there is definitely something rotten in the state of the current GBC-led ISKCON, if these resolutions are any guide.



GBC not representing  
Srila Prabhupada



# The twists and turns of His Holiness Sivarama

We start this article with a series of published statements from an ISKCON devotee:

## Statement 1:

"For almost five years I had seen and known Prabhupada visually from photos [...] But I had never seen Prabhupada in person [...] Then I understood that the spiritual master is non different than his picture."

## Statement 2:

"Srila Prabhupada was a transparent media. He transmitted complete and perfect knowledge with no personal slant. I accepted the information I was receiving from the book as perfect and yet could not recognise its author as my eternal spiritual guide."

## Statement 3:

"Srila Prabhupada was everything. He was the spiritual master, visionary acarya, empowered preacher, head pujari, expert cook, father, friend, and only via media to Krsna."

From these statements, we learn that:

- 1) Srila Prabhupada is present in his pictures.
- 2) Srila Prabhupada communicates through his books as the transparent via media to Krishna. He is therefore our eternal spiritual guide and spiritual master.
- 3) Srila Prabhupada, the topmost empowered *acarya* (spiritual master), is the only via media to Krishna.

You could be forgiven for thinking that these statements emanated from an IRM supporter or from the BTP editorial office. Indeed, we would be happy to endorse them. But you would be wrong. They are in fact the statements of HH Sivarama Swami (henceforward 'SRS'), an ISKCON GBC-elected guru, published in an article he wrote called *Meeting Srila Prabhupada*. In the same article, we learn that though SRS had not even met Srila Prabhupada at

the time, he was already initiated as his disciple:

**"That was the first personal contact with his Divine Grace, although I had been an initiated devotee for two years."** (SRS, *Meeting Srila Prabhupada*)

Yet for anyone today who accepts Srila Prabhupada as their "eternal spiritual guide", "spiritual master" and "only via media to Krsna" – in the same way that SRS did i.e. if you agree with the IRM – then we have some bad news for you as the following letter reveals:

**"It is the desire of the local ISKCON, UK Charity Board of Directors, chaired by His Holiness Sivarama Swami [...] to ban all persons who advocate, assist, organise or help finance posthumous *ritvik* theories from coming to Bhaktivedanta Manor."** (Letter issued by ex-guru and Temple President Vipramukhya Swami).

("Posthumous *ritvik* theories" is a rather distasteful term to describe the belief that Srila Prabhupada is not accessible because he is "dead"). Thus, while on the one hand SRS in his statements above advocates the SAME philosophy as the IRM for himself, on the other hand he enforces a ban on any devotees from visiting Bhaktivedanta Manor should they believe in this philosophy! For the *process* described by SRS is completely independent of Srila Prabhupada's physical presence. If SRS can be inspired and initiated by Srila Prabhupada without having even seen him, then so can anyone else on the planet.

Unfortunately, by his other writings and actions, SRS has demonstrated over the years a remarkably bipolar attitude towards Srila Prabhupada's philosophy, as we now illustrate.

## 1989: Guru hoax successor

In the 1980s, SRS was the right hand man of one of the orig-

inal 11 guru hoaxers, Bhagavan Das Goswami, fanatically promoting him as a "pure devotee" and "guru successor" to Srila Prabhupada. Yet Bhagavan, along with the other 10 guru imposters, was only ever authorised by Srila Prabhupada in his institutional directive of July 9th 1977 to act as a *ritvik* priest, not as a guru. Bhagavan was later disgraced after being caught engaging in illicit activity and was removed as an "initiating guru".

SRS had no hesitation in immediately filling Bhagavan's shoes as his successor as a GBC-elected guru.

## 1994: 'Srila Prabhupada no longer the current link'

In 1994, SRS published a booklet entitled *Continuing the Parampara* (CTP) which was an attempt to defeat the *ritvik* philosophy, arguing that Srila Prabhupada was no longer the current link in our disciplic succession. Below we will demonstrate SRS's muddled understanding, by showing how he contradicts both his fellow GBC-elected gurus and Srila Prabhupada himself.

## SRS contradicts ISKCON GBC-elected guru Jayadvaita Swami

"My proposal, which I shall show in the following section is that **Srila Prabhupada** did complete the training, at least to his satisfaction, and **did choose some gurus.**"

(Sivarama Swami, CTP, 1994, emphasis added)

**"Srila Prabhupada did not appoint anyone to be guru for the future, he appointed *ritviks* to continue in his presence. That much is accepted by everyone."**

(Jayadvaita Swami - San Diego Debate 1990)

## SRS contradicts official ISKCON GBC publication

"As a final point we would like to give a new definition to the word *ritvik* or *ritvik acarya* [...] I would propose that any guru, is an officiating *acarya* or *ritvik acarya*. That is because he is acting on behalf of his guru. Like all devotees do. That does not mean that the disciples are his guru's but as a Vaisnava he does it on the guru's behalf."

(Sivarama Swami, CTP, p.21)

"The word *ritvik* literally means a priest who performs a sacrifice."

(Bhakti Caru Swami, ISKCON Journal March 1990 p. 13.)

"Fire sacrifice, beads, name – then goodbye! Prabhupada authorised it. He's my guru. This other guy is just performing a ceremony! And that's the actual position of the *ritvik*. He's just an officiating priest."

(Satyaraja Das - ISKCON Journal, March 1990, p. 38)

Furthermore, SRS not only gives a whole new definition of meaning to the word '*ritvik*', but then has the audacity to state:

"Like the word Hindu, the word *rtvik* has entered with one meaning, but is being given another meaning altogether."

(Sivarama Swami, CTP, p.31)

A clearer case of Orwellian doublethink it would be hard to find!

## SRS contradicts Srila Prabhupada

"In this regards Srila Prabhupada clearly states that a devotee other than an *uttama adhikari* (pure devotee on the topmost platform of God-realisation) can initiate."

(Sivarama Swami, CTP, p.29)



# Swami: A case study

"One should not become a Spiritual Master unless he has attained the platform of *uttama-adhikari* [...] Therefore a disciple should be careful to accept an *uttama-adhikari* as a Spiritual Master."

(*Nectar of Instruction*, Text 5, purport)

"On the whole, you may know that he is not a liberated person, and therefore, he cannot initiate any person to Krsna Consciousness."

(*Srila Prabhupada Letter*, April 18th, 1968)

## 1994: Srila Prabhupada acts as current link

"What are these books that changed my family so much. How is it possible that he can speak so powerfully through them? You must feel very fortunate to be his disciple. How great a man he is! Sometimes when my Granny chants in front of a picture of Krishna she cries. How does Prabhupada do that? I want to cry like that too. Granny dreams of Prabhupada and sometimes she talks to his picture. Although it says on the cover of the book that he passed away, is Prabhupada really dead, or is he still alive? Do you think I can meet him some day?"

This letter, written by a young girl about Srila Prabhupada's books, formed part of SRS's *Vyasa Puja* offering to Srila Prabhupada in 1994. The letter clearly demonstrates the potency of Srila Prabhupada's books in communicating directly with any sincere soul. In his offering, SRS states:

"This is one letter, from one girl who came in contact with you. How many millions of such souls are there who have yet to write, who are directly experiencing your mercy daily, who read your books with implicit faith, whom you talk to in dreams and pictures, whose lives you change abruptly and reward with tears when chanting the holy

names? [...] I think these people are meeting you every day." (SRS, *Vyasa Puja* offering, 1994)

So in the SAME YEAR as publishing a document stating that Srila Prabhupada can no longer accept disciples, SRS at the same time admits that it is Srila Prabhupada who is personally meeting people every day through his books and making them his followers! Such philosophical bipolarity continues today, with SRS still insisting that Srila Prabhupada is not accessible as one's Guru, but rather one must surrender to either himself or one of the other 80 "ISKCON gurus" in order to receive Srila Prabhupada's mercy.

## 1995: "Gopi Bhava" deviation – part 1

SRS was one of the members of the infamous "Gopi Bhava" club, which included ISKCON luminaries such as Tamala Krishna Goswami, and which for many years in the early to mid-1990s went to seek "higher guidance" from HH Narayana Maharaja of the Gaudiya Math, on the topics of "*rasika*" and "*Gopi bhava*" (confidential pastimes of Krishna and His maidservants). In response to this activity, even the GBC passed the following resolution:

"The recent proliferation in ISKCON of literature focusing on "*rasika-bhakti*," intimate Radha-Krsna *lila*, and other subject matters suitable only for highly advanced souls, represents a departure from Srila Prabhupada's orders and obstructs the smooth spiritual progress of ISKCON devotees. ISKCON members should therefore avoid collecting, reading, discussing, or distributing such literature." (Resolution 73, GBC Resolutions 1995)

SRS and company were also

banned temporarily from initiating and visiting Vrindavana as a punishment!

## 2003: "Gopi Bhava" deviation – part 2

Obviously not taking the GBC's Resolution on "the recent proliferation in ISKCON of literature focusing on "*rasika-bhakti*," intimate Radha-Krsna *lila*" very seriously, SRS then proceeded to write a book all about – "intimate Radha-Krsna *lila*!" Furthermore, SRS even admits that his book *Na Paraye 'ham* is a work of fiction:

"The first poetic license, therefore, was to induce the fictional characters Syamalata and Nava-sakhi. As a consequence of this decision, these literary characters interact with real historical persons such as Radha and Krsna" (Sivarama Swami, *Na paraye 'ham*, p.19)

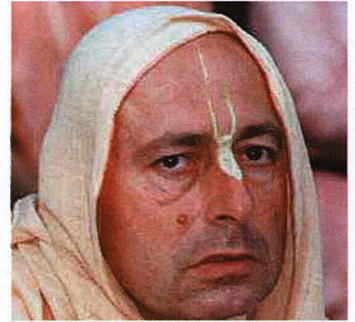
Such a practise of imagining the pastimes of the Supreme Lord is condemned by Srila Prabhupada:

"One who follows his imaginations about the Supreme Personality of Godhead is condemned." (Srimad-Bhagavatam 10.3.32, purport)

## 2004: SRS admits GBC "lies"

In 1996, the IRM submitted its foundational paper *The Final Order* (TFO) to a select committee of the GBC. The paper was a specific deconstruction of the GBC's paper *On My Order Understood* which formed the backbone to the GBC's "guru *tattva*" philosophy. Supporters of TFO were subsequently banned from ISKCON temples.

In 2004, SRS admitted the GBC's folly by stating that *On My Order Understood* is a pack of "lies", and proposed a resolution



HH Sivarama Swami

for it to be withdrawn – which it was that year. TFO is now published as a book free of charge – please see back page.

## 2004: SRS brands ISKCON guru a "sick liar"

In the same year, seemingly on some sort of crusade against liars, SRS was unhappy about fellow guru Jayapataka Swami's frenzied ambitions to acquire disciples, calling him "a sick person" who is "obsessed", and added for good measure that Jayapataka's obsession "makes lying or duplicitous behaviour fully reconcilable with service to Prabhupada."

## Conclusion

In the Introduction to *Continuing the Parampara*, it is stated: "The proper way to understand these important issues is by open discussion amongst Vaishnavas." Yet it is SRS himself who is overseeing the banning of devotees from the temple for putting forward Srila Prabhupada's instructions on *ritvik* – hardly "open discussion".

We do, however, completely concur with SRS when he writes:

"I have reconciled that the search for Srila Prabhupada is within his instructions, his books and within my heart. Gradually I am learning to appreciate that it is *vani* (Guru's teachings) which is the eternal link that I am being forced to embrace" (SRS, *Meeting Srila Prabhupada*)

**WELCOME TO THE IRM.**



# Srila Prabhupada condemns “illegal” temple banning policy

In the last issue of BTP, we exposed the hypocrisy of ISKCON UK's management in banning Srila Prabhupada's devotees from worshipping at Bhaktivedanta Manor simply for promoting Srila Prabhupada as the genuine Guru of ISKCON, while no such restrictions on temple worship in ISKCON apply to an exposed fraudster or even a convicted paedophile (indeed, one convicted child abuser in the movement is currently a guru receiving regular worship!). As we saw, this year's GBC resolutions have gone further and made it official policy to not bar paedophiles from visiting ISKCON temples.

## Hypocrisy of the Bhaktivedanta Manor management

*“On that day, 36,000 people, from all over England, marched in central London to protest: ‘Today we are banned from worship—shame on the British government.’ (Article on the ‘Save the Manor’ campaign, Back to Godhead #30-04, 1996)*

## Temple banning is “illegal”

*“But there is one difficulty, because the present administration of Jagannath Puri sometimes do not allow us to enter the temple. Of course, for our vaisnavas this discrimination is spiritually illegal.” (Srila Prabhupada Letter April 8th, 1972)*

*“Especially in those days they were very strict. They do not allow anyone except Hindus to enter the*

*temple. Nowadays, of course, there is law. If somebody is, actually has come to the Hindu way of life, he's allowed. Our Jayagovinda and others were allowed to see Jagannatha temple.”*

*(Srila Prabhupada Conversation, August 4th, 1969)*

## Temple banning not approved by Lord Caitanya

*“Similarly, the members of this Krsna consciousness society are sometimes refused entrance into some of the temples in India [...] Such dogmatic prohibitions were not approved by Lord Caitanya Mahaprabhu.”*

*(Sri Caitanya-caritamṛta, Madhyalila, 1:63, purport)*

## Rascal management bans Vaisnavas from temples

*“It is very regrettable that these European and American boys who are purely Vaisnava and who follow all principles are not allowed by the rascals to enter the temple [...] I do not know what makes the management take this attitude [...] According to sastra anyone who wears tilaka and sikha and kunti over and above the Vaisnava dress or Vaisnava sannyasi must be accepted especially while chanting Hare Krishna mantra with bead bags. Kindly convince them and induce them to allow these Vaisnavas to enter Jagannatha Temple.”*

*(Srila Prabhupada Letter, April 8th, 1974)*

*“So you don't take simply Jagannatha temple. There are*

*many other temples, they allow. It is a particular management body, they do not allow. But that is not the sanction of the sastra. That is not the sanction. Suppose in your private house you make some private law. That is your business. But actually temple is open for everyone.”*

*(Srila Prabhupada Darshan, July 8th, 1976)*

## ISKCON temples open for everyone

*“Oh. So that we cannot cancel: ‘These hippies are not admitted.’ No. We admit everyone. We cannot say that ‘Such and such person cannot enter into our temple.’ We cannot say. Everyone is welcome. Everyone is welcome... We cannot say, just like, in some hotels, that ‘Such and such persons are not admitted.’ No. We cannot. We admit everyone.”*

*(Srila Prabhupada Conversation, April 29th, 1969, Boston)*

*“Yes. Temple is open for everyone. Let them come and sit down, chant Hare Krsna, hear Bhagavad-gita. We don't say, ‘Oh, are you potter? No. You are not allowed.’ We don't say that. ‘Are you cobbler? Oh, you are not allowed.’ No. We don't say that. Everyone is welcome. Come on.”*

*(Srila Prabhupada Room Conversation, July 16th, 1968, Montreal)*

*“Regarding Narottama das, our policy should be to keep members as much as possible. We should not flatly say ‘You must leave.’ That is not our policy.” (Srila Prabhupada Letter, August 12th, 1969, Los Angeles)*

*“In our Temple all Europeans, Indians, Mohammedans, Christians, everyone is welcome.”*

*(Srila Prabhupada Letter, January 29th, 1970)*

*“...In this class we do not prohibit anyone to come within the Temple, everyone is welcome.”*

*(Srila Prabhupada Letter, February 5th, 1970)*

Remember we are NOT speaking of banning murderers or people who could pose a threat to innocent children (as we see on page 10, they are welcomed). No, we are simply speaking of persons who are supposedly carrying around the “wrong” thoughts in their head - namely, that Srila Prabhupada is the real Guru of ISKCON.



## IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Srila Prabhupada from our material vision on November 14th 1977, the International Society For Krishna Consciousness (ISKCON), the great movement which he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Srila Prabhupada, the chief of which being his displacement as the sole diksa Guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Srila Prabhupada gave, beginning with his role as the sole authority and diksa Guru for ISKCON. The IRM's position is set out in *The Final Order* - see back page to order your [free](#) copy.



# What's the difference?

**P**lease consider the following hypothetical scenario:

Bhakta A and Bhakta B are very good friends and after having come across Srila Prabhupada's books they both vow to join an ISKCON temple in Brazil, the country in which they live. Both *bhaktas* join the same ISKCON temple in April 1977. 6 months later in October 1977, by the initiation procedure given just months earlier on July 9th, 1977 by Srila Prabhupada, the Temple President recommends Bhakta A for initiation. And therefore by this same authorised procedure, the *ritvik* who is nearest to Brazil grants Bhakta A a spiritual name and accepts him as Srila Prabhupada's disciple. Just a month later, Bhakta B is also ready for initiation, and the Temple President recommends him for initiation, and via exactly the same process by which his good friend Bhakta A got initiation, Bhakta B is also accepted by the same *ritvik* priest as a duly initiated disciple of Srila Prabhupada, in late November.

So far so good. Both Bhakta A and Bhakta B have undergone exactly the same spiritual experience and relationship with Srila Prabhupada. Neither of them have ever met Srila Prabhupada (Srila Prabhupada never visited Brazil), and both got initiated in exactly the same manner via the same *ritvik* procedure authorised by Srila Prabhupada. And after this they will never see Srila Prabhupada either, for Srila Prabhupada physically departed on November 14th, 1977. One would therefore be justified in assuming that their spiritual status as disciples of Srila Prabhupada is identical. Unfortunately, no.

According to our current GBC, though Bhakta A is indeed considered a bona fide disciple of Srila Prabhupada, Bhakta B, however, is participating in a most

dangerous and deviant spiritual heresy worse than paedophilia (as we saw on page 10). For Bhakta B received his spiritual name days after Srila Prabhupada had physically departed from the planet. Therefore, today's ISKCON argues, Srila Prabhupada's directive to the society issued just months earlier, regarding how initiations in ISKCON would be conducted, becomes null and void.

Now Bhakta B definitely does not feel or think himself worse than a paedophile. He has simply followed his good friend Bhakta A, and undergone initiation via a system authorised by Srila Prabhupada himself. He is unable to understand any rhyme or reason behind this "spiritual apartheid", a new mutation of the caste system. He has done everything the same as his friend Bhakta A, but still this is not deemed good enough.

The title of this article asks the question, "What's the difference", between these two devotees? And as we have seen there is only one: the physical location of Srila Prabhupada at the time the *ritvik* priest mailed his letter accepting each of these devotees as disciples of Srila Prabhupada. In one case, Srila Prabhupada was still residing on the planet; in the other, he was somewhere else in the material universe:

*"You have asked if it is true that the Spiritual Master remains in the material universe until all of His disciples are transferred to the Spiritual Sky. The answer is yes, this is the rule. Therefore, every student should be very much careful not to commit any offense which will be detrimental to this promotion to the Spiritual Kingdom, and thereby the Spiritual Master has to incarnate again to deliver him."*

(Srila Prabhupada Letter, 11/7/69)

Yet in both cases, Srila Prabhupada has no physical

involvement in what is happening. Therefore the question can rightly be asked, that what is the relevance of Srila Prabhupada's physical location to the *ritvik* process of initiation which is happening? It cannot be for performing the ceremony, nor to accept the disciple, nor to personally examine the disciple, nor to instruct the disciple. Then what?

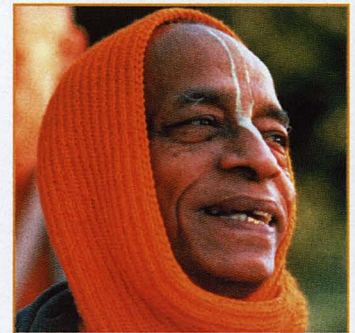
What is most ironic is that since in both cases Srila Prabhupada is physically absent from the life of the disciple, we are actually discussing not the relevance of Srila Prabhupada's presence, but the degree of his physical absence! In one case, at the moment of initiation, Srila Prabhupada's physical absence is thousands of miles (Bhakta A). In the other case (Bhakta B), the physical absence is millions of miles, for as the quote above shows, Srila Prabhupada is still in the material universe.

The argument maybe used that at least in the case of Bhakta A Srila Prabhupada *could* have met Bhakta A. But if actually needing to meet him is not relevant for initiation, how can the mere possibility to do something which is irrelevant, itself be relevant?

And solely on this irrelevant difference in Srila Prabhupada's physical absence, we have inaugurated the mass deviation of kicking Srila Prabhupada out of his own society, and replacing him with any of his disciples (please see page 10 for the latest GBC resolution calling for any and all of Srila Prabhupada's disciples to become initiating gurus).

It could be argued that regardless of relevance, Srila Prabhupada gave the July 9th directive to only be used while he was still on the planet, and therefore we must follow this.

But we saw in the last issue (BTP 10: No Order: No Stopping



*"The spiritual master can be present wherever the disciple wants. A spiritual master is the principle, not the body. Just like a television can be seen in thousands of places by the principle of relay monitoring."*  
(Srila Prabhupada Letter, 28 May 1968)

Srila Prabhupada) that there is not even a hint that the July 9th directive was meant to terminate the very second Srila Prabhupada left the planet. And neither in 30 years have the GBC produced any order from Srila Prabhupada authorising any disciple or disciples to succeed him and take his place. Hence with no order either stopping Srila Prabhupada from initiating, nor authorising his disciples to begin initiating, the GBC by their own admission have said that these points are simply assumed and "understood", and also offered many contradictory explanations to justify this bizarre assumption.

## Summary

To answer the question "What's the difference?", though there is none philosophically and spiritually, there is one BIG difference in practice:

In the post-departure scenario, the GBC-elected gurus get to be worshipped as good-as-God, and this difference alone is more than sufficient and relevant for the entire machinery of present-day ISKCON to be used to ruthlessly silence any dissent, with dissenters being considered worse than convicted paedophiles.



# “Disciples in ISKCON belong to Srila Prabhupada”: His Holiness Bhakti Caru Swami agrees with IRM

The IRM's position, for which its supporters have been harassed, banned, beaten and hounded out of ISKCON by the GBC and its fanatical followers, is that only Srila Prabhupada can deliver us back to Godhead, and we at best can only bring people to Srila Prabhupada. Below we see statements from HH Bhakti Caru Swami (BCS), a GBC voted-in guru, where he admits that Srila Prabhupada actually delivers the devotees in ISKCON, and he at best can only bring people to Srila Prabhupada:

**“I have some responsibility towards you all. That is to guide you properly to the lotus feet of Srila Prabhupada. [...] I have mentioned many times that my responsibility as your spiritual master is to take you to the lotus feet of Srila Prabhupada. [...] Therefore our responsibility is to mediate between you and Srila Prabhupada, and Srila Prabhupada will take you to Krsna.”**

(BCS, Durban disciples meeting, reported on April 7th, 2006)

However Srila Prabhupada states: **“And if you get a bona fide spiritual master, he will take you to Krsna.”** (*The Laws of Nature*, Chapter 1)

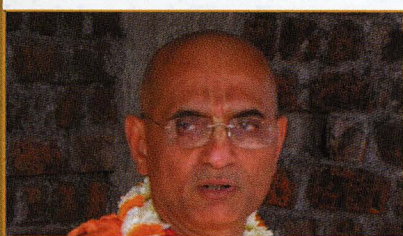
Also BCS states: **“I make it very clear to them that disciples in ISKCON do not belong to their gurus; They belong to Srila Prabhupada.”** (BCS Istagosthi, 22/4/2006)

1) So BCS is admitting that he himself is not a bona fide spiritual master, since he can not take anyone to Krishna himself, but rather has to take people to Srila Prabhupada, who can take people to Krishna. He also states that “his” disciples actually belong to Srila Prabhupada.

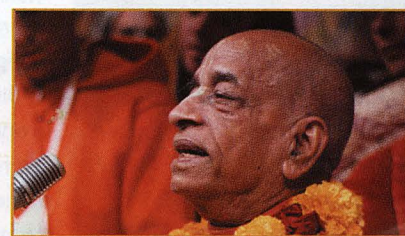
2) During Srila Prabhupada's physical presence on the planet, the role of every single devotee in ISKCON was to take people to Srila Prabhupada's lotus feet. So BCS is claiming he is supposed to be acting now in EXACTLY the same way as he did when Srila Prabhupada was physically present – bringing people to Srila Prabhupada like an agent, for them to “belong” to Srila Prabhupada as disciples and be taken to Krishna, since BCS himself cannot take people to Krishna.

3) To act with “no change”, despite Srila Prabhupada's physical departure, is the correct course of action and is the IRM's position. However, even though BCS claims this is his position, he has made one monumental change - he makes everyone worship, serve and treat **him** as if he is Srila Prabhupada, evidence of which was given in BTP 9.

**Conclusion:** Therefore for BCS to admit that he can at best only function today as a simple preacher or *siksa* (instructing) guru just as he did when Srila Prabhupada was on the planet, but at the same time in actuality masquerade as a substitute *diksa* (fully self-realised, initiating) Guru for Srila Prabhupada, is cheating of the highest order. Hence in reality BCS takes his followers neither to Krishna nor to Srila Prabhupada. He brings his followers only to himself.



HH Bhakti Caru Swami



His Divine Grace Srila Prabhupada

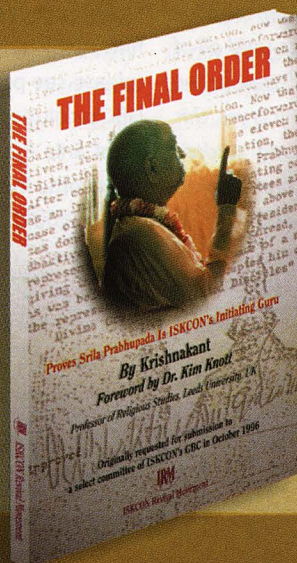
## ENLIGHTENMENT:

The solution to all this ISKCON guru confusion is clearly explained in the book **“The Final Order”**.

To receive a **FREE** copy, please email us at: [irm@iskconirm.com](mailto:irm@iskconirm.com)

or fill out the enclosed reply card

or write to our address given on page 2.



## THE BOOK THE GBC DOES NOT WANT YOU TO READ!

*“I hope this book will be read carefully and discussed widely because the profound issues it raises demand consideration at all levels. Every devotee has a real stake in the matter.”*

**From the Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK**